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GARUDA PURANAM.

Chandrayan penances. The inner purification of a person effected by reciting the Pranava, Shata Rudriya and Vedanta texts is called Svadhyayam. An undeviating faith in the god Han, with performances of rites enumerated in the Shrutis and Smritis, is called divine contemplation. Svastikas (cross) Padmasanam, etc., are the different postures (Asanas) of Yoga; the Vayu which courses in the organism of a person is called Prana (life), and Pranayama consists in checking the out-flow of breath. O Pandava, Pratyahara consists in restraining the mind and the senses from wandering among the unreal object\* of the external world. Meditation (Dhyanam) consists in meditating upon the self of Brahma, whether embodied or disembodied. The embodied Self of Brahma should be meditated upon at the outset of Yoga, while the disembodied Brahma should be contemplated in its later stage, with the acquisition of increased, psychic power. The knowledge that I am the supreme Brahma represents the state of Samadhi, the speech, the knowledge, the perception that 'I am Brahma' lead to emancipation.

VYASA said :—The Rishi\* such as Shaunaka, eic., having drunk these ambrosial words, pertaining to the glory of Vishnu and encompassing the knowledge inculcated in all the Shastras, became extremely happy. This sacred, purifying, sin-absolving Garuda Puranam should be constantly recited, and by hearing it recited one is enabled to witness the fruition of all desires. The hearer of its narration shall make gifts of beddings, etc., as described

before, otherwise  
he will not acquire the merit of hearing it duly  
arranged. The  
text of the Puranam should be first worshipped ;  
after that, the  
reciter shall be propitiated with presents of land,  
gold, kine,  
food and Dakshina. Mortals, who recite this  
sacred Puranam  
or bear it recited by others, ascend to the  
eternal region  
absolved of all and freed from the pangs of  
existence.

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